2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

lake, and does not differ from other Chinese towns of this province. There are two south gates but only single north, east and west gates. The second southern gate to Ta-li is the famous Wu-hua lou 五華樓 (Tower of five glories) built by Sheng-feng-yu 晟豐酋,[32] in the 10th year of T'ai-chung 太中 (856). In it the sixteen princes of the Hsi-nan-i held a conference; when Hu-pi-lieh (Kublai Khan) reached Ta-li he quartered some of his soldiers in it. The Wu-hua lou was erected on the foundations of another structure, called Wu-hua t'ai 五華臺, built in ancient times. This old edifice was supposed to have been very large. It was rebuilt in the third year of the period Chih-yüan 至元 (1337).

The earthquake of 1925 had done much damage, even to the massive Wu-hua lou, but nothing happened to the San-t'a 三塔 (Three pagodas), landmarks of Ta-li. One leans considerably, like the tower of Pisa. From the larger central pagoda a gilded bronze Garuda, which the people called a duck, fell from the top, together with a globe and rings of the same metal. Within the globe was found a Chinese work printed during the Yüan dynasty and a small model of the main pagoda. These were sent to the then governor T'ang 唐 of Yün-nan, who is said to have distributed the Yüan classic leaf by leaf among his friends.

The San-t'a are north of Ta-li below the 16th peak of the range; they were erected in the sixth year of T'ang Cheng-kuan 貞觀 (632) by order of the military official Wei ch'ih Ching-te 尉遲敬德.[33] Around the pagodas have

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T'ai-ho ch'eng. Several months afterwards he captured Chü-mieh. From this it would seem that Yang-chü-mieh or Chü-mieh as it is often written existed before P'i-lo-ko.

In the 15th year of Ming Hung-wu (1382), Military Commander Chou, 周 built a brick wall. The following year the wall was widened. It was rebuilt ten times, the last time in the eighth year of Kuang-hsü (1882).

[32] Feng-yu tried to imitate Chinese custom and did not use his father's name 晟 as was the custom with aborigines. He simply called himself Feng-yu, while on stones he had his name engraved as Ch'üan 酋. He ruled as King of Nan-chao from 824 to 859. The *Ta-li fu chih*, ch. 23, fol. 2a, states that the old Wu-hua lou does not exist. Its foundation, however, is said to be in the center of the present city. It covered an area five li square, was 100 feet high, and could hold 10,000 people. When Kublai Khan attacked Ta-li, his soldiers dwelt to the south of it. Ming soldiers completely destroyed it. There is still a gate-tower in the centre of the city called Wu-hua lou; but the name is the only survival of the original structure.

[33] These pagodas withstood a terrific earthquake in the 10th, or *i-hai* 乙亥, year of Ming Cheng-te, in the fifth moon and 6th day (June 17th, 1515). The *Yüan-nan T'ung-chih*, ch. 95, p. 5a, states that all the walls and houses fell, and that the central pagoda was bent and cracked like a split bamboo, but that after 10 days it became completely whole again.

The actual date of the building of the San-t'a Ssu cannot be fixed with certainty, as various Chinese works give different dates. The *Chia-ch'ing I-t'ung-chih*, ch. 478, fol. 23b, gives the reign of T'ang K'ai-yüan 開元 (713–741). The *Tu-shih Fang-yü chi-yao*, ch. 117, fol. 5a, states that they were built in the sixth year of T'ang Cheng-kuan (632), and that at the beginning of the reign of K'ai-yüan (713) they were rebuilt. The *Hsü Yün-nan T'ung-chih kao*, ch. 66, fol. 25b, states that the Nan-chao King invited a T'ang 唐 (Chinese) mason, by name Kung T'ao-hui-i 恭韜薈義, to build these *t'a*. Later they were destroyed but in the beginning of the Yüan dynasty were rebuilt. In the 9th year of Ming Cheng-te, the fifth moon and 6th day (May 29th, 1514) there was an earthquake. In the *Yün-nan T'ung-chih* it gives the 10th year, as mentioned previously, and as it gives the cycle of the year *i-hai* 乙亥 I presume 1515 is correct; on page 4, however, it gives the 9th year. The pagodas were repaired in the eighth year of Kuang-hsü (1882) by a Buddhist priest.

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been built barracks for the regular troops stationed at Ta-li. The San-t'a Ssu 三塔寺 (PLATE 6) are also called Ts'ung-sheng Ssu 崇聖寺 and near them is the grave of the P'ing-chang 平章 (Minister of State) Tuan Kung 段功, a member of the ruling house of Tuan under the Yüan dynasty. He died in 1366.

As has already been remarked, Ta-li (the name is said to be of Tai or Siamese origin, *i.e.*, T'a-lé = lake)[34] is of great historic interest, but does not come within the scope of this work. An aviation ground has been laid out between Ta-li and the lake.

Fourteenth stage. — From Ta-li to Teng-ch'uan 鄧川 [35] is a distance of 90 li. Elevation 7,100 feet.

The trail leads across sandy and rocky stream-beds, which descend from the Ts'ang Shan Range, and over ditches and brooks. In the distance is a long, narrow spur extending from the Ts'ang Shan towards the lake: this is the Shang Kuan 上關 (Upper Pass).

We pass a small hamlet which has escaped both earthquake and bandits, and now follow close to the foot-hills as far as the village of Chou-ch'eng 周城, 50 li from Ta-li. Many large *Ficus stipulata* trees, their trunks surrounded by stone enclosures for people to rest their burdens on, are met with along the road.

From the last village, which is a lunch-stop, it is 20 li to the village of Shang-kuan (also called Dragon-head). The elevation is 7,100 feet. The poor, miserable hamlet is in absolute ruins, having been burnt and looted by the bandit chief, Chang Chieh-pa 張結疤 (Chang the Stammerer). A sordid scene unfolds as one enters the gates of this former stronghold. No inn was available, not a single house intact, and at the time of writing — 1934 — nothing had been reconstructed. The village of Sha-p'ing 沙坪, only two li beyond, shared the same fate as Shang-kuan, and the large schoolhouse, which once served me as shelter, existed no more.

[34] PROFESSOR GEORGE COEDES, Director of the Ecole Française d'Extrême-Orient, Hanoi, in answer to an inquiry regarding the possible Siamese origin of the name Ta-li, writes: "The Siamese word for 'lake' is *da-lé*, pronounced *t'a-lé*, but it is most probably a loan-word from Khmer *danlé* pronounced *tonlé* (Tonlé Sap, Cambodia's Great lake). The use of Cambodian loan-words is usually restricted to South Siam, and I do not think that *da lé* or *t'a lé* exists in any Northern T'ai dialect. The etymology of Ta-li from *da lé* appears to me as extremely doubtful."

As to the origin of the name Ta-li, the *Ta-li hsien-chih kao*, ch. 3, fol. 5a–5b, states that in the T'ang dynasty the Meng family absorbed the other five kingdoms, that is, they united the Liu chao 六詔 (Six kingdoms). In the second year of the period Hsing-yüan 興元, in the reign of T'ang Te Tsung (785) (this should read first year of the period Cheng-yüan 貞元, as there was no second year of Hsing-yüan) the grand-child of Ko-lo-feng, I-mou-hsün, called himself the Jih-tung Wang 日東王 (King of the Orient) and took as his dynastic title Ta Li 大禮. It was not until the second year of the period T'ien-fu 天福 of Emperor Kao Tsu 高祖 of the Later Chin dynasty 後晉 (937) that Tuan Ssu-p'ing 段思平 established the dynastic title Ta Li 大理. The *Li-chiang fu chih lüeh*, ch. 上, fol. 14b, and the *Nan-chao Yeh-shih*, however, state that it was I-mou-hsün who first established the name Ta-li, or Ta Li 大理, as his dynastic title in the first year of Hsing-yüan 興元 (784). Ta Li 大禮 means "great decorum" or "great propriety," while Ta Li 大理 means "great principle." As can be seen, there is therefore some discrepancy in establishing the date, etc., of the name Ta Li 大理.

[35] The ancient name of Teng-ch'uan was written T'eng-ch'uan 騰川.

1 [see p.28 F.-- Analyst]

5: Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16

344 366 438 The next day I halted, and returned the sawbwa's call in the morning. The palace was not a very imposing structure but a new one was being built close to it. It was market day in Kêng-ma, and there was a very large attendance, including a good many Chinese traders selling cotton cloth, etc. Most of the European goods appear to come from Bhamo *viâ* Yung-ch'ang. The market is held every five days according to the almost invariable custom of Burma, the Shan States, and Yün-nan. Nearly the whole country-side comes into it to buy and sell, and on market day the roads are always crowded with people from the villages coming and going. It is an opportunity for them to display their best clothes, and in places where there are many different hill tribes the variety of costume is most picturesque.

563 In Keng Tung in the Southern Shan States, and probably in many other places, people of a dozen different races speaking a dozen different languages may be seen in one market place. The lingua franca by which they communicate with each other is generally Shan or Chinese or both, according to the locality. In Kêng-ma there was not any extraordinary variety of tribes. The people were chiefly Shans and Las, with a good many Chinese and a few La-hus. A native of India, a Lucknow Mahommedan, also came to see me. He was employed by the Pang-long Panthays to teach their children Hindustani, Persian, and Arabic. He told me he had been there three or four years and had a great many pupils, and that the rising generation would most of them know Hindustani.

Tibetan times it had been a room for festive occasions. On the paneling of the walls and ceiling were painted garlands of flowers and hunting scenes in fiery colors. During the meal Tibetans who had some kind of request, were admitted. Scarcely were they inside when they threw themselves on the floor and the Chinese interpreter reported their request. It was seldom that the petitioners dared raise an objection. After the mandarin had curtly given his reply they murmured a feeble "O laso! laso!", bowed their heads, closed their eyes, lifted their hands, pressing the palms together, to their foreheads and again lowered their heads to the dirty floor. This was also the way the interviews of the poorer Tibetan aristocracy were conducted, which angered these people very much.

The floor plan of the castle in Tschanggu resembled the manor house of Puiling, except that the proportions were larger. The building is rectangular with a flat roof of loam, and has four wings that are built around an inner court. There are five stories, all of which are supported by trunks of spruce. Only the strong outer wall is made of stone and in it there are only a few small windows in the fifth story. In times of distress, half the tribe with women and children could be housed there. This building, like all Tibetan houses, has no foundation walls. The walls are built around the many wooden supports and beams of the interior, just as a tent wall is erected, and are not held in place in the ground.

The village of Tschanggu clusters around the manor house at the edge of the slope. Many of its houses lay in ruins, those that are left are inhabited by Chinese. These people, colonists, whom the Manchu government has transplanted here, mostly have Tibetan wives and the style of architecture is completely Tibetan. The town looked peaceful but ugly. The colonists had planted vegetable beds out of which rose stone ruins, testifying to recent wars and suffering.

The Tschanggu monastery is not more than 15 minutes away from the castle. The temples and the upper story of the priests' dwellings are built of wooden beams, as is common in South Tibet, and everything is nicely painted in gay colors. The entire grounds are surrounded by a low wall. (Plate XLVI). It seems designed more to maintain order and decorum among the inhabitants than as a defense against armed enemies. On a hunting trip I also happened to become acquainted with the convent of Tschanggu, which is only a few kilometers distant in a lateral ravine. It houses over a hundred nuns in miserable huts. No gold roofs make it visible from afar, no wall protects the huts from the outside. The nuns do not seem to do as good